

## Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools

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**Abstract:** This article described the anti-radicalism education management strategy at the Amanatul Ummah Islamic boarding school (*Pesantren*), Mojokerto. This article used a type of qualitative research with a case study approach. The subject of this research was the *Pondok Pesantren Amanatul Ummah Pacet Mojokerto*. The informants of this study were the teachers at Islamic boarding schools, foundation managers, and an Islamic boarding school education staff. This article's results were (1) The Amanatul Ummah Islamic Boarding School Education Planning was carried out once a year. As for the planning of anti-radicalism education, in particular, they selected teachers who understand NU *Aswaja*—strengthening the curriculum with the value of religious moderation. (2) Strengthening the curriculum in applying anti-radicalism education in Islamic boarding schools by providing an understanding of the *Aswaja* NU tradition. Discipline is applied to the NU tradition in all Islamic boarding school activities. The following recommendation was to research the aspects of moderation-based pesantren leadership patterns.

**Keywords:** *pesantren*; radicalism; moderate; islamic education; education strategy

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### Introduction

Radicalism in education is not only in Indonesia but also in many countries

(Emmerich, 2019). A person is radical for the purity of Islamic teachings and doing something to purify Islamic teachings (Hilmy, 2013). The characteristics of

radicalism are 1) tend to be anti-pluralism, 2) interpret the text of the Qur'an and Hadith in a textual way. 3) oriented to sharia enforcement (Rahmat, 2018). As an educational institution that must produce virtuous human beings, educational institutions should be required to form moderate humans who are not extremists; therefore, campuses must strengthen moderate attitudes (Alawi & Maarif, 2021; Ardiansyah & Erihadiana, 2022).

The notion of radicalism in the body of education must be prevented as early as possible so that it does not become fertile and become movements that threaten the security and harmony of relations. According to Toto (Suharto, 2017), one way to stem radicalism in educational institutions is to strengthen the institution's ideology. Zakiyah (Darajat, 2017) explains that the two major organizations, *Nahdhatul Ulama* (NU) and *Muhammadiyah*, instil moderate understanding through education, from primary education to tertiary education. Muhammadiyah with its *tajdid* ideology while the ideology of *tasamuh*, *tawassuth*, and *i'tidal* Toto (Suharto, 2015).

According to Toto (Suharto, 2015), the education curriculum is the best way to internalize moderate values in education. Meanwhile, according to (Sodikin & Ma'arif, 2021), moderate values applied in Islamic Religious Education (IRE) learning in universities are *tassawuth* based on the Qur'an and Hadith. According to (Arifianto, 2019), forming moderate Muslims in higher education is by joining organizations under NU and Muhammadiyah.

The most crucial thing in moderating is social institutions and Toto's educational institutions (Suharto, 2017). Toto Suharto's research is on the moderation of Islam in education by incorporating moderate values into the curriculum. This study suggests that the two major institutions, NU and Muhammadiyah, control the educational

process by including moderate values in each activity. Not especially primary institutions or higher institutions. It is complemented by research (Abdurrohman & Syamsiar, 2017), that the learning process is moderate-based with teaching materials designed to include the Islamic values of *rahmatan Lil Alamin*. The teaching materials have tolerance values, mutual respect, and multicultural values based on the Qur'an.

Specifically, the implementation of moderate Islamic education in public universities, which has been researched by (Purwanto et al., 2019; Rahmat, 2018), results in 1) the strategy used by lecturers is a cross-*madhab* and research-based approach. 2) the lecturer uses the exemplary method, 3) the material taught is openly provided in the lecture contract. 4) the ability of lecturers to apply various methods to provide moderate values and to think dialogically. Purwanto added that public universities such as UPI (Universitas Pendidikan Indonesia) apply moderate education with 1) curriculum with moderate insight and moderate values, 2) lecturers' examples providing good examples of various moderation, 3) evaluation and control for both lecturers and students.

This research will complement the research that has been done above. It is essential to research leadership models on forming religious moderation in the *pesantren* and *madrasah* environment. The policies carried out by the madrasa head will undoubtedly make the institution's idealism in carrying moderate understanding. Of course, it is supported by strong leadership and quality institutional management so that moderate values can be internalized in daily life. The research question from this article is how is moderate or anti-radicalism-based education management in Islamic boarding schools?

## Education Management Strategy

Strategy is a set of actions or activities to deliver unique value (Porter, 1980). Assert that strategy consists of competitive moves and approaches to achieve satisfactory performance (Thompson & Strickland, 2001). While the definition of management is related to planning, organizing, leadership, and controlling, there are efforts from members of the organization to achieve the goals set together (Mulyasa, 2016). Management is defined as planning, organizing, actuating, and controlling (Siagian, 2002, 2003).

Planning is essential for everyone. Planning is preparing a series of decisions to take action in the future to achieve goals with optimal means (Gentry & Paul, 2014). In more detail, Saifullah says planning is the determination of a series of actions to achieve the desired results. So planning is preparing a series of decisions to take future steps to achieve the desired results. In planning, the first thing to pay attention to is what to do and who will do it. So, planning here means choosing a set of activities and deciding what to do, when, how, and by whom.

## Moderate Islam

Moderation comes from English's term 'moderate', which means the median or average amount. Moderation in Arabic is also from the word '*wasathiyah*', which means balanced, neither right nor left balance. Meanwhile, if combined with the term religious moderation, it is moderate, not extreme, and not rigid in religion (Hilmy, 2012; Davids, 2017; Purwanto et al., 2019;). Moderate attitudes in religion are not radical, harsh, or extreme and are *tawassuth* in faith. The term moderate in this study is

always opposite to radical or revolutionary (Suharto, 2017).

The characteristics of a moderate attitude, according to Nahdatul Ulama (NU), are to adhere to the four religious principles of NU, namely: 1) *tawassuth* (moderate), 2) *i'tidal* (middle or fair), 3) *tawazzun*, (balanced) and 4) *tasamuh*, mutual respect or tolerance. As for the moderate attitude of NU, the principle is *Al Muhafadhotu ala al Qadimi As Sholih wal akhdu bi al Jadidi as lah*. Meanwhile, according to Muhamamadiyah, moderate attitudes are 1) innovative thinking (*tajdid*), 2) '*washathiyah*' being in the middle, 3) anticipatory competence, 4) pluralistic and independent.

Islamic education also provides indicators of moderate attitude. According to Abudin Nata quoted by Toto (Suharto, 2017), the following are indicators of moderate attitude: 1) respecting the rights of each individual or called peace education. 2) Overseeing the prophetic mission of Islam, humanization, transcendence, and social change. 3) mutual respect and tolerance for fellow human beings, 4) education by integrating heart, mind, and morals, 5) non-violent and non-extreme education (moderate Islamic education) 6) education that produces intellectual and intellectual scholars.

Meanwhile, from the results of Munawar's research (Rahmat, 2018) regarding the moderate attitudes of educators (lecturers) in tertiary institutions, they are: 1) The openness of lecturers' attitudes and thoughts towards differences in madhhab and not being inclusive. 2) Openness to a substantive selection of material. 3) Openness to the method chosen in carrying out lecture activities.

## Islamic Boarding School Typology

*Pesantren* (Islamic boarding school) is a place to gain knowledge of Islamic

education which Indonesianness characterizes or the term Nurcholis Majid calls the indigenous culture (Maarif & Rofiq, 2018). Meanwhile, according to (Manfred, 1983), *pesantren* is a form of institutionalized Islamic education in Indonesia. Within the broad scope of the definition, *pesantren* is not only a place to study Islamic education but is also useful as a place to broadcast Islam (Mastuhu, 1994).

With the development of the era, the functions and uses of Islamic boarding schools are also expanding, which are not only in education but also as a means of politics, social activities, and people's economic development (Dhofier, 2011). Because it has widespread uses, *pesantren* has its characteristics so that a person is freer to gain knowledge according to his wishes.

Following the typology of *pesantren* (Nasir & Abdushomad, 2005) that Islamic boarding schools are divided into five characteristics, namely: 1) Ideal Islamic boarding schools: have complete facilities and infrastructure and can answer community demands following the needs of the era of globalization without reducing the essence and values of Islamic boarding schools. 2) Modern Islamic Boarding Schools: namely *pesantren* that are developing and have complete facilities and whose institutions are driven by a system (foundation). Has several formal school institutions and early schools. 3) Classical/*salaf* Islamic boarding schools: Islamic boarding schools that only carry out *weton* and *bandongan* education and there are madrasas in classical form. 4) Developing Islamic boarding schools: Islamic boarding schools with 70% religious and 30% formal/general education. 5) Semi-developed Islamic boarding schools: Islamic boarding schools with 90% religious and 10% general education.

## Research Method

The type chosen in this research is qualitative with a case study approach. The case study is more appropriate because the phenomenon that occurs in the institution to be studied has a way of tackling radicalism and moderating the attitudes of students. This method is more suitable to be narrated and described with this type of qualitative research. The approach taken is a single case and single-site case study.

This research will be conducted at *Pondok Pesantren Amanatul Ummah* Jl. Tirtowening Teak Pacet Dam, Mojokerto. The informants were the head of the madrasah, the coordinator of the school, the coordinator of the madrasa, the teacher, the supervisor of the *pesantren*, the staff, and the students. Informants were selected based on recommendations from previous informants so this interview technique was snowball sampling.

Like qualitative research, data collection follows Creswell's direction and is by participant observation, interviews and documentation. This interview was conducted informally and not only once. Convincing informants about their individual experiences are undoubtedly not accessible. Therefore, researchers need to meet often until the informants provide information about moderate Islamic education in Islamic boarding schools. Researchers will give a pseudonym when in the research report or when publication. Researchers also carried out participant observation, namely by participating in learning activities, recitation of evening prayers, etc. Documentation in the form of photos of PP Amanatul Ummah Mojokerto activities, photos, archives, etc.

In qualitative research with a case study approach, suitable data analysis techniques follow (Miles et al., 2014) 1) Data reduction: the researcher will reduce every

interview, documentation, and data obtained, such as data relevant to the theme of this research. 2) Presentation of data: the data that has been obtained is presented in a straightforward and relevant narrative form. 3) Concluding and verification. From the data that has been presented, conclusions are drawn, and verification is carried out.

Checking the validity of the data in this study was triangulated to avoid bias or lack of clarity because, in qualitative research, the only research instrument is the researcher himself (Lincoln & Guba, 1985). Triangulation consists of several criteria: 1) credibility: re-checking the informant whether the data is correct. 2) transferability, explaining the research findings in detail so that they are not the same as previous findings or belong to others. 3) dependability: measuring how good the research is, the researcher conducts an auditor to an expert on Islamic education management within the KH Abdul Chalim Islamic Boarding School or outside the research campus. 4) confirmability, confirm this research to the Amanatul Ummah institution, especially MBI Amanatul Ummah Mojokerto (Emzir, 2010; Miles et al., 2014).

## Discussion

### **Moderate Islamic Education Planning at AmanatulUmmah Islamic Boarding School Mojokerto**

*Pondok Pesantren Amanatul Ummah Mojokerto* is one of the *pesantren* that develops scientific integration between Islamic boarding school education and formal education. The Amanatul Ummah Islamic Boarding School has several institutions ranging from junior high schools to universities. The location of the Amanatul Ummah is in Surabaya and in Mojokerto Jl.

Tirtowening Bendungan Jati Pacet, Mojokerto.

Implementing the educational process at Amanatul Ummah cannot be separated from the caregiver's background (Kh. Asep Saifuddin Chalim), who tends to follow Nahdtahul Ulama (NU). In terms of the lineage of his caregivers, he is very close to NU because Kiai Asep is a descendant of Kiai Abdul Chalim Majalengka, the second preacher of NU in the first period.

In general, NU has always prioritized the practice of moderate Islam based on the middle. This Islamic moderate can be seen in NU's religious principles, namely *tawassuf, i'tidal, tawazzun, and tasamuh* (moderate, middle, balanced, and tolerant). Therefore, looking at the institution's background and its caregivers, it is in line with Zakiyah (Darajat, 2017) that NU and Muhammadiyah have always brought moderate Islam to Indonesia.

Moderation and radicalism have an opposites meaning. Moderate is an attitude that tends to take the middle ground (Daheri, 2022). While the radical attitude in this aspect tends to be fundamental and uncompromising, the attitude of radicalism can also be interpreted as a demanding attitude to purify Islamic teachings (Mujani et al., 2015).

The Amanatul Ummah Islamic Boarding School is one of the *pesantren* that tries to prevent this understanding from getting more significant. This condition can be proven in the education planning process through teacher recruitment. One of the requirements to become an Amanatul Ummah teacher is to be NU affiliation and to be able to follow NU traditions. It is like an interview with Hamzah (2021), namely.

“The teacher selection process is regulated directly by the Amanatul Ummah Mojokerto Foundation. The process is carried out according to the needs of the institution, such as me during the selection process as a preschool teacher, namely by reading texts,

the Qur'an, the yellow book, and interviews related to NU traditions."

The selection process for teacher acceptance is a fundamental factor in preventing radicalism in Islamic boarding schools. The teacher is the initial milestone in the implementation of the learning process. Good students start with a good education process and get quality teachers (Gjefsen, 2020; Jiarakorn et al., 2015).

Teachers have always been an important concern of the Amanatul Ummah Foundation. Kiai Asep's statement became the Amanatul Ummah's slogan, namely "be a good teacher or not at all." The slogan indicates that the teacher is the main factor determining the success of learning and education (Ma'arif & Rusydi, 2020; Ma'arif, 2018).

Azzarnuji, in his book *Ta'limul mutallaim*, recommends that you look for a good teacher because it will determine the success of a child's education. According to Mizanul (Hasanah, 2020), one should choose who is more pious, more *waro'*, and older, just as Imam Abu Hanifah chose Hammad bin Sulaiman after first thinking and considering.

Educators must have academic qualifications and competence as agents of learning, be physically and mentally healthy, and have the ability to realize national education goals. The academic qualification referred to above is the minimum level of education that must be possessed by an educator as evidenced by a diploma and or certificate of relevant expertise following the provisions of the applicable legislation (Ma'arif et al., 2022).

To get a professional teacher candidate, meet the qualifications, and promise to occupy a certain position is not easy. Several principles must adhere to the planning or implementation of teacher recruitment, including 1) Teacher recruitment must be carefully designed to meet the needs. 2) Teacher recruitment must

be done objectively. This means that the new employee selection committee determines applicants who pass and applicants who do not pass objectively. Applicants who do not meet the requirements are objectively judged not to have passed, and vice versa, applicants who meet the requirements are determined as applicants who pass. 3) To obtain professional candidates, it is better if the new employee selection material must be comprehensive, covering all aspects of the requirements that prospective teachers must possess (Koschmieder & Neubauer, 2021; Metsäpelto et al., 2022).

In improving the professionalism of educators, the methods adopted by *Pesantren Amanatul Ummah* are: (1) strict selection of educator inputs, for example, affiliated with Aswaja Ke-Nuan, interviews about scientific abilities possessed, good character, preferably graduates (2) appropriate rewards and rewards that is empowered in terms of the honorarium received by a decent teacher. (3) responses, informal or formal interactions, namely education and training interactions, seminars, workshops, lectures, consultations, and comparative studies. Teachers also form MGMP (subject teacher deliberation).

The strategic planning of the Amanatul Ummah is carried out through a work meeting once a year. This activity invites all elements of education from teachers, staff, and *pesantren* education staff. The work meeting earlier this year was agreed upon by all stakeholders and banned by all institutions under the auspices of the Amanatul Ummah.

The Amanatul Ummah Islamic Boarding School's educational planning cannot be separated from the Great Amanatul Ummah's goals, namely: 1) to become notable Ulama the enlight world and Indonesia 2) to become a philanthropic Billionaire with the maximum contribution for the sake of Indonesia's wealth, 3) to

become world and nations leaders who strive for wealth and justice, 4) to become qualified and responsible professionals.

The education planning process is carried out by Amanatul Ummah through 1) Determining a moderate-based Islamic Boarding School planning system. 2) Developing a moderate-based curriculum with a scientific integration model. 3) Determining methods and models for implementing the Amanatul Ummah Islamic Boarding School curriculum. 4) Disseminating moderate Islamic Education Curriculum at the Islamic Boarding School.

Determining the anti-radicalism education planning system is carried out in annual meeting activities. The Foundation leadership determines the annual program of needs that will be implemented and carried out by all institutions under the auspices of its Foundation. The Foundation's most urgent need is to determine teacher selection following NU's understanding.

The development of the Amanatul Ummah curriculum cannot be separated from the vision and mission of Amanatul Ummah. However, there is a centralized policy for institutions to develop curricula following the characteristics of each education. For example, an International Standard Madrasah (MBI/ *Madrasah bertaraf Internasional*) implements a curriculum model for maximum integration and strengthens the character of teachers and the discipline of all school members. MBI Amanatul Ummah strengthens madrasa culture with *pesantren* values.

While in this discussion of moderate Islam, MBI Amanatul Ummah always strictly controls the material given by the teacher so that students are not given a radical understanding. Students are always given a moderate understanding because the input of students who enter the Amanatul Ummah Islamic Boarding School is varied. Therefore, it is necessary to control the curriculum so

that students do not follow radical religious beliefs. The Amanatul Ummah Foundation provides educational material once a month and is internalized in the learning of each institution. *Pesantren* also strengthens with *aswaja* traditions such as *istigasah*, and *tahlil*.

In general, this research only explains global education planning, which explains the vision, mission, and curriculum of Islamic boarding schools with moderate Islamic values. Meanwhile, this research differs from Sodikin and Maarif (2021) in that the planning is already at the learning stage.

Learning planning is important based on the following: 1) the learning process is an activity with a purpose. The lecturer needs to formulate a learning plan at the beginning of the activity to achieve this goal. 2) the learning process is an interactive activity between lecturers and students. In the learning process, student participation is important. Lecturers cannot carry out the learning process and achieve learning objectives without the involvement of students. To get optimal participation from students, lecturers must design a lesson plan to develop cognitive, affective, and psychomotor aspects. 3) the learning process is not just a transmission of knowledge but also a formation of student attitudes, behaviours, and skills. The collaborative process must involve various learning components such as educators, students, media, and learning resources, all of which must be planned properly (Solichin, 2018).

### **Implementation of Moderate Islam at the Amanatul Ummah Islamic Boarding School**

The Amanatul Ummah Islamic Boarding School implements an integrated curriculum, a combination of the formal curriculum and the early education

curriculum. The implementation of its was carried out in an integrated manner. This early education curriculum refers to the standard Egyptian Al-Azhar curriculum equation.

The application of moderate Islamic education at the Amanatul Ummah Islamic Boarding School is carried out in two ways according to what (Zubaedi, 2015) said in the internalization of character education, namely: (1) Application in the learning curriculum, (2) Application in non-learning activities.

The Amanatul Ummah Islamic Boarding School provides NU-based compulsory material at the final level when studying at university. What is unique is at the level of the University of Kh. Abdul Chalim. The curriculum at the university provides Nu-an *aswaja* courses for six semesters. This is like what Kyai Asep said in regular lecturer meetings.

"Students who don't have a background in *aswaja* tradition will give NU habits with materials and traditions. Students are required to pass *aswaja* courses. They have to understand the theory and do it practically."

The Amanatul Ummah Islamic boarding school curriculum is designed to be based on *aswaja NU*. This curriculum is a provision for students to stem the attitude of radicalism. In implementing learning, especially curriculum subjects, this Islamic boarding school chooses the Shafi'I madhab and is not extreme.

As a *pesantren* with a modern label, of course, this makes Amanatul Ummah not abandon classical Islamic values such as reading *kitab kuning*, reciting *bandongan*, *istigasah*, *diba` yasiin tahlin* and so on. This activity is the application of anti-radicalism Islamic education in the *pesantren* culture. The application of anti-radicalism education in Islamic boarding schools with this traditional path is stronger and impacts

students (Nur et al., 2020; Supriadi et al., 2021).

According to Abdurrahman (Mas'ud, 2021), the moderate Sunni community in which the *pesantren* community has the following characteristics: (1) Not against the existing ruler or government, unless the ruler commits tyranny and arbitrariness. (2) Firm and rigid in maintaining unity and integrity, against disintegration and violence and placing oneself between the two extreme left and extreme right poles; between the Khawarij and the Shia. (3) Be normative and uphold the principle of spiritual freedom, and set shari'a standards.

As a form of strengthening and strengthening the role of *pesantren* in countering radicalism and extremism, it is necessary to internalize religious moderation in the *pesantren* curriculum (Malik et al., 2016). Which aims to mediate these two extreme poles, by emphasizing the importance of substantively internalizing religious teachings on the one hand, and contextualizing religious texts on the other (Khotimah, 2020).

Thus, the radicalism and liberalism of a *pesantren* are highly dependent on the *pesantren* leaders (the owner, Kiai, or senior *santri*: student in islamic boarding school) (Ma'arif & Rusydi, 2020). If the currents of thought of the leaders have a radical character, then the *pesantren* and its contents tend to have a radical view. In contrast, if the leaders are moderate in character, then a *pesantren* and its students are moderate, even liberal, in certain situations and times (Awwaliyah, 2019).

Leaders in Islamic boarding schools are role models to form the moderate attitude of students. The students will follow the Kiai model if the leader has a moderate background. According to Imam (Suprayogo, 2013), *Kiai* is a figure students and students idolize want to imitate. This Kiai model also has differences in every



Islamic boarding school in Indonesia, such as the Ma`had Aly Situbondo Islamic Boarding School to stem the flow of radicalism with the style of the *ushul fiqh* model (Aziz, 2020).

Even though they both have NU backgrounds, the characteristics of stemming radicalism and forming moderate Islam have their way. The Al-Amin Preduan Sumenep Islamic Boarding School applies the local wisdom model (Syarif & Hannan, 2020).

The unique principle in guarding the anti-radicalism of Amanatul Ummah students is with seven keys to success. (1) earnestly (2) *taqlilu ghida`* (eating a little) (3) *qiyamul lail*, evening prayer (4) *mudawamatul wudhu`* (always keep ablution), (5) *qiraatul qur`ani nadhran* (reading the Qur'an` by looking at the text, (6) does not sin (7) stays away from food that is close to dirty.

The strengthening of seven principles, *pesantren* was also strengthened in the morning meeting activity. In this activity, the Head Coordinator provided insight related to anti-radicalism, nationalism, and national insight. The morning meeting is a reliable way of indoctrination. The power of doctrine is proven by the students who become alumni. The sense of alumni solidarity is very strong and high. Even though they are outside the *pesantren*, they will still be proud of the *Pesantren Amanatul Ummah*.

### Conclusion

*Pesantren* is one of the strong institutions to maintain its existence in the current era of globalism. In general, Islamic boarding schools can form moderate and strong Muslims to stem radicalism. NU-affiliated Islamic boarding schools tend to fully and consistently carry the notion of moderation. The Amanatul Ummah Islamic boarding school strengthens moderate

values. It stems from the flow of *santri* radicalism by learning, strengthening the curriculum based on *aswaja*, the curriculum contains the principles of Nahdatul Ulama values (*tawassuth, i`itidal, tawazzun, and tasamuh*), carrying out the *pesantren* tradition in a disciplined manner and fully supported by the *pesantren* culture. The style of *pesantren* has its characteristics in carrying moderate Islam, although *pesantren* have different typologies.

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